

A question of reporting

A brief absence of our Editor-in-Chief enables us to refer gracefully to his recent letter of protest to the *New York Times*. This was occasioned by the manner in which the *Times* reported two talks of Fr. Hartnett—one on July 7 at the Catholic Center of New York University, the other on July 14 before Colgate University's Foreign Policy Conference. The *Times* July 8 story on the first talk was headlined "McCarthy Attacked by Catholic Editor." Yet in his forty-minute address, devoted to academic freedom, Fr. Hartnett had not once mentioned Senator McCarthy. The Senator's name came up in a question from the floor, in reply to which Fr. Hartnett expressed his opinion of Mr. McCarthy's methods. This was what the *Times* highlighted, compressing the actual address into one sentence. Similar treatment was given the Colgate address. In it Fr. Hartnett had found civil liberties under no serious threat from the Federal Government or its agencies, including congressional committees. He did take exception to some of Senator McCarthy's techniques in examining witnesses. This latter again made the *Times*' headlines: "McCarthy Group Assaulted." In his letter to the *Times*, published July 25, Fr. Hartnett raised two points. Is a newspaper justified, he asked, "in reporting only, or at disproportionate length, the remarks of a speaker which happen to coincide with its own editorial opinions"? And has not a newspaper "some obligation (to the speaker himself) to give a fairly balanced account of what he said"? The *Times* generously admitted that it had fallen short of the latter obligation "because of incomplete reporting and editing." It denied, however, "that this reporting was in any way connected with its editorial position." The *Wall Street Journal*, in a July 29 editorial on Fr. Hartnett's letter, said: "We think his protest is well taken." Readers will find the whole affair neatly summarized in *Time* for Aug. 3.

Last-minute bills

Working under pressure and, in the last few days, under the heavy sorrow of Senator Taft's death, Congress tied the loose ends on a half-dozen bills and called it a day. One of the measures to beat the deadline was extension of the Reciprocal Trade Agreements Act, which had been stalled for several weeks in conference. At issue between the managers for the House and Senate was the make-up of the Federal Trade Commission. Up to the last minute the House conferees insisted that the commission be expanded from six to seven members, a move which would have destroyed the traditional bipartisan character of that agency. They yielded only when the Senate hurriedly approved the nomination of another high-tariff man, Walter R. Schreiber of Maryland, to fill a vacancy on the commission. That appointment was the second compromise which the White House had to make to ensure a year's extension of the reciprocal trade program. Also approved in the dying hours of the session was a controversial bill authorizing the sale of Gov-

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ernment-owned synthetic rubber plants to private industry. That bill too, had to go through the conference wringer, since the House version, in the opinion of a Senate majority, did not adequately provide either that the sale price should be fair to the Government or that the disposal of the plants should foster, not hinder, competition in the rubber industry. As finally approved, the bill wisely gives Congress veto power over any and all sales. Though that provision will slow up the disposal program, it gives added assurance that these plants will neither be given away nor used to promote monopoly in a critical industry.

... White House batting average

If the President did not improve his batting average during the last days of the session, he did not drop many points either. He was clearly rebuffed on the debt question, and rebuffed in the Senate at that. The House approved with a minimum of fuss the Administration's request to raise the legal ceiling on the national debt from \$275 to \$290 billion, but the Senate Finance Committee, choosing to believe Virginia's Senator Byrd rather than Treasury Secretary Humphrey, tabled the bill. Mr. Humphrey told the committee that unless the debt ceiling was raised, Uncle Sam would neither have the cash nor be able to borrow money to meet bills falling due before the end of the year. Senator Byrd opined that the Government could scrape through by lowering its normal cash reserve. The President scored, however, on the second tidelands oil bill. Congress finally granted his demand that the Federal Government be given clear title to oil and mineral deposits on the continental shelf beyond the three-mile limit. The Senate bill provided that revenues from this source be devoted to aid to education, but the House fought this stipulation and won out. On this controversy the White House was neutral. The White House was not neutral, though, on the surprise move whereby Congress killed the 20-per-cent movie-admission tax. That gesture could cost the Government, annually, \$100 million in revenue. The President can even the score here by vetoing the measure.

Dulles in Korea and Japan

While hundreds of American and other UN soldiers were tasting again the sweetness of liberty, half-crying for joy as they received the medical treatment, nourish-

ment and loving attention so long denied them, the Korean question entered its second phase. Indeed, to judge from Mr. Eisenhower's Aug. 4 speech in Seattle, our Far Eastern policy as a whole is entering a new phase. Secretary of State John Foster Dulles has gone all the way to Seoul to confer with Syngman Rhee. The purpose of his consultations was to establish provisional common ground with Korea for the forthcoming political conference, which is slated, according to the armistice terms, to deal with the questions of the withdrawal of foreign troops from Korea and the peaceful settlement of the political issues there. On his journey homewards, the Secretary is scheduled to stop off in Japan, where problems long neglected are looming again. It is well that the ground is being thus prepared for the political conference. For the carefully constructed unity of our allies may easily founder at that point if we are not alert. Great Britain and India have made no secret of their determination to ease Red China into the United Nations. The United States has not only declared its determination to use even the veto, if necessary, to prevent this, but Mr. Dulles has declared that we would walk out of the conference if it shows itself "unproductive" after ninety days. These two positions are not conducive to strengthening the confidence of our friends in us, however justifiable they may seem from the viewpoint of the United States. It is certain that the Communists will seek to exploit these potential roots of discord, and the sad possibility is that they may succeed too well.

Stubborn diplomats in Tel Aviv

The assistant protocol officer of the Israeli Foreign Ministry in Tel Aviv must be a busy man these days. He is the only official with whom twenty-five Ambassadors stationed there will have anything to do. The reason for this is not the fault of the Ambassadors. Foreign Minister Moshe Sharett has moved all the rest of his staff to Jerusalem, thus defying in open fashion the 1949 UN decision setting aside that city as an internationalized zone. If the Israeli Government hoped by this kind of *fait accompli* to force the other governments to move their own diplomatic missions and thus give a kind of sanction to the illegitimate transfer, it has been up to this moment sorely disappointed.

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Only the five Soviet satellite states have allowed their envoys to follow the Foreign Minister to Jerusalem. Probably the Soviet Ambassador also will set up in that city as soon as Soviet-Israeli relations are restored. The rest of the diplomatic missions, according to dispatches from Tel Aviv, have shown a remarkable solidarity in refusing to be drawn into the trap. They have not only refused to move to Jerusalem but have insisted on doing business only through the single protocol officer in Tel Aviv, writing notes to him alone. Undoubtedly this gratifying solidarity is attributable to leadership provided by our own State Department, which has declined to play along with the brazen act of the Israeli Government. On July 28, Secretary Dulles removed any uncertainty on this country's stand when he declared in a press conference that such a transfer "would be inconsistent with the UN resolutions dealing with the international nature of Jerusalem."

Opening election guns in West Germany

The hustings in West Germany have begun to resound with speeches as Chancellor Konrad Adenauer (Christian Democrat) begins a fight for his political life in the general elections to be held Sept. 6. His main battle, of course, is against the Socialists, who differ from the Christian Democrats on foreign policy (they favor the reunification of Germany before any political and military ties with the West are forged) and on many domestic issues (such as tax reforms, labor-management relations, etc.). Early in the campaign, however, two other elements have risen to plague the Chancellor. First, the many neo-Nazi splinter groups have agreed to join forces for the elections and present a single list of candidates. Dr. Adenauer thought this move enough of a threat to deliver a solemn warning on July 26 against "right-wing nationalists." Second, the anti-Communist West German Trade Union Federation issued a statement to its 6 million members on July 30 calling upon them to vote only for "trade-union members or candidates who have proved in the past they are willing to satisfy the justified demands of labor." Adenauer has failed, it is claimed, to meet such demands for full employment, lower taxes, better housing. The Chancellor charges that such a move violates the Federation's charter, which pledges the unions to political neutrality. The Socialists, however, were prompt to agree with labor, and on Aug. 3 published a long analysis which purported to show that Christian Democratic economic policies were making the rich richer and the poor poorer. So the battle lines are becoming clearly drawn—and the Christian Democrats have a fight on their hands.

Vatican message to Semaine Sociale

A call for Christian peacemakers to "first know and spread all the teachings of the Church on peace" was issued by the Vatican Pro-Secretary of State, Msgr. Giovanni B. Montini, in a letter sent to the 40th annual Semaine Sociale of France. Msgr. Montini stated

that the Holy Father had asked him to communicate to the group His Holiness' thoughts on the subject "War and Peace," the theme of this year's sessions, held at Pau, July 20-25. Alluding to the warnings, instructions and exhortations of the Popes, especially since World War I, the Vatican official regretted that these had not been heard and understood, or, if understood, not acted upon with sufficient energy. "How many, for example," he said, "continue to shut themselves up within the narrow confines of a chauvinistic nationalism, incompatible with the courageous effort to start a world community demanded by recent Popes?" Even more numerous, he conceded, are those guilty of inertia in the great spiritual combat where the stakes are the construction, if not the very soul, of the society of tomorrow. The need for knowledge and propagation of papal peace principles is all the greater today when a "world-wide dissension" reaches down to the daily lives of people. As one of the indications of the need for closer study and more zealous action in the field of correct ideals of peace, the Pro-Secretary of State alluded to those well-intentioned Catholics and others who, as he put it, "allow themselves to be led astray and seduced by the mirage of peace propaganda." This is perhaps the strongest criticism yet made by a Vatican spokesman of the well-meaning persons, notably in Western Europe, who have let themselves be used in Communist-inspired "peace" programs.

Tortoise Methuselah

One day in 1844 a young fellow called Edward B. Kenyon, living in West Kingston, R. I., carved his initials and the year on the back of a tortoise: E.B.K. 1844. Edward was 19, and the tortoise, it was subsequently established in an investigation reported by the New York *Herald Tribune* on July 31, was about 20. One day last June, 5-year-old Billy Johnson found the tortoise in a blueberry patch, 139 years old, healthy and presumably happy—and why not, for in a blueberry patch a tortoise is up to its neck in its favorite food. The blueberry patch is on a farm that belonged to Edward B. Kenyon's uncle; so Snappy, as Billy named him, probably never wandered far from home. Tortoises, in fact, are said to be remarkably devoid of wanderlust. But this tortoise in its old age—or at least in its mature years—went on a perfectly astronomical journey to faraway Florida, there to be examined by one of America's foremost authorities on the tortoise kind. Snappy will spend his declining years, or centuries, in New York's Bronx Zoo, and will doubtless acquire the reputation of being something of a chelonian Munchausen, unless he keeps his mouth shut about his life and travels. This may be hard, for it is not every tortoise who has grown up with America while it extended its boundaries from coast to coast and sent its armies to the ends of the earth. Snappy may find his zoo quarters a bit straitened after his trip to Florida, but he will hardly grumble so long as the Zoo people keep those blueberries coming.

EXTENSION OF SOCIAL SECURITY

Before Congress packed up and went home, President Eisenhower sent a reminder about one of his unredeemed campaign pledges. His Administration is "resolved," he told the lawmakers on Aug. 1, to extend the Social Security program to millions who can't qualify for its benefits as it stands now. In his State of the Union message the President had made it clear that "the individual citizen must have safeguards against personal disaster inflicted by forces beyond his control."

The President outlined to Congress a specific plan to extend Old Age and Survivors Insurance to some 10.5 million Americans. The new groups included would line up roughly as follows: 3 million self-employed farmers; 2.7 million farm workers and 200,000 domestic workers; 500,000 self-employed professional persons, such as doctors, dentists, lawyers, architects and engineers; 30,000 workers engaged in fishing and similar activities. In addition some 4 million State and local government employes and 200,000 clergymen would be free to participate or not, as they wish.

Three times in his brief message the President returned to the theme of "self-reliance." Because people contribute to their own security according to their respective abilities, the retirement systems of the Social Security program "are but a reflection of the American heritage of sturdy self-reliance, which has made our country strong and kept it free." No doubt the President meant to parry the charge of "creeping socialism" and disarm those critics of OASI who see in it, with the late Senator Taft, "the greatest advance towards socialism" in the "twenty years of the Roosevelt Administration."

It does not look, however, as though the President is out to freeze OASI in its present form. Last April 1, Secretary of Health, Education and Welfare Oveta Culp Hobby told a group of her advisors that she first wanted recommendations for extended coverage within the present OASI system. Later they could advise about changes in the "whole structure." Fundamental changes, such as the pay-as-you-go plan proposed by prominent business groups, are certainly in the air. No fewer than 170 bills, dealing with one phase or other of the problem of income for the aged, have been introduced in the 83rd Congress. Many of these bills ask for fundamental changes in OASI. All that the President wishes to insist on now is extension of its coverage.

Certain professional groups quickly registered strong disapproval of the President's recommendations for them, apparently on the grounds that there will be small benefit for them from the OASI as it stands. Monthly earnings over \$75 after the age of 65 make pensioners ineligible for benefits, and the median age for doctor-retirement, to give but one example, is now 78 years.

At any rate, the President has given Congressmen something to think about while school is out.

WASHINGTON FRONT

The late Arthur Vandenberg used to drip his rich sarcasm on observers of the Washington scene who would yearn for the days of the giants and lament that no longer did the U. S. Senate know the greatness of the Websters, Clays, Calhouns and Douglasses. He thought the average of today's Senate higher. Of the newer greats he put Borah of Idaho at the top; others so rated Nebraska's George Norris. There were the La Follettes, father and great son. There was Vandenberg himself. And for the fifteen years from 1938 to 1953, there was Robert A. Taft.

No list of ablest Senators could exclude the Ohioan. Now and then comes a Penrose of great power, but perhaps never has a man so dominated the Senate by sheer intellect as did Mr. Taft. He came to Washington after a raft of county-sheriff-level politicians had been swept there in the Roosevelt ascendancy and he towered massively among them.

Robert Taft was all the things they've said of him—brilliant, studious, hard-working, courageous, a man of integrity and natural leadership. In personal relationships he could be arbitrary, abrupt and impatient. On the Senate floor he often manifested a kind of fierce, instinctive combativeness. He never suffered fools gladly. For a reporter, the advantage of doing business with this man was that when he told you something it represented authority itself. By force of mind and character he was able to hold together in the Senate a group of individuals of often directly opposite thinking.

Off the Senate floor Robert Taft's conversation could be friendly and full of an ordinary mortal's doubts and uncertainties. Yet he was always the Yale man and never the cracker-barrel philosopher. His human side was marked by a humor that was dry, tentative, sometimes almost pathetic. There was a time at Las Vegas, Nev., during one of his drives for the Presidency, when he was asked if he'd been in the casino gaming room. He said he hadn't, that a magazine photographer was in there and "wouldn't he like to catch me by that roulette wheel?" There was a day in his 1952 New Hampshire campaigning when he stood quietly in the snow to admire a big, red barn and white house nestled against a deep-drifted mountainside; and an evening last winter at his home in Washington when, giving a party for President Eisenhower, he carried an umbrella a little hesitantly to the door and said: "I guess I'd better go welcome the guest."

That guest will miss Robert Taft. The record on which Mr. Eisenhower must stand before the country is still largely to be made and now he must make it without Mr. Taft's leadership in the Senate. The difference could be a critical one in the history of these four years.

CHARLES LUCEY

UNDERSCORINGS

A recent book, *Educational Theories and Principles of Maffeo Vegio*, should sharpen interest in the history of education. The author is Rev. Vincent J. Horkan, assistant superintendent of schools in the Detroit Archdiocese. Vegio, a 15th-century Italian humanist, wrote the most complete and systematic educational treatise of the Renaissance, *De Educatione Liberorum*. Fr. Horkan's footnote sequence of excerpts from Vegio's original text is so copious that the reader has before him practically the full text of Vegio, which few American libraries possess. (Obtainable from the author at Gabriel Richard Bldg., Detroit 26. \$3)

► Most Rev. James H. Griffiths, of New York, Auxiliary Bishop to the Military Vicar, has been appointed to a four-man committee comprising representatives of major U. S. religious groups which was recently set up by the United States Information Agency. Religious News Service for Aug. 3 states that the purpose of the committee is to aid in focusing the attention of other nations on moral and spiritual values in the United States.

► Most Rev. Alfred Bertram Leverman, Auxiliary Bishop of Halifax, N.S., has been appointed Bishop of St. John, N.B., according to an NC dispatch of Aug. 3. He succeeds the late Bishop Patrick A. Bray, who died June 17.

► Rev. Thomas F. X. Little of St. Michael's Church, Flushing, L. I., has been appointed executive secretary of the National Legion of Decency by Most Rev. Michael J. Ready, Bishop of Columbus, Ohio, and episcopal chairman of the Bishops' Committee on Motion Pictures. The appointment became effective as of Aug. 1. Fr. Little succeeds the late Msgr. Patrick J. Masterson, who died June 9.

► The "grace at meals" cards mentioned in this column (June 27, July 25) as being used in restaurants and dining cars as a reminder to patrons are now in use at the airport restaurant in Akron, Ohio. B. E. Fulton, airport manager, had an Islamic prayer added to the Catholic, Jewish and Protestant ones, since the restaurant has some Mohammedan patrons.

► Stones from churches in a hundred countries around the world will be used in the construction of a Catholic chapel at Idlewild International Airport, New York. Among the churches contributing are the Basilica of the Good Jesus in Goa, India, where St. Francis Xavier is buried, the shrine of Our Lady of Guadalupe, Mexico, and St. Hedwig's Cathedral, East Berlin. Mass has been celebrated each Sunday for the past year in the airport restaurant.

► The Index to Vol. 88 of AMERICA (Oct. 4, 1952-March 28, 1953) is now ready. It may be obtained free on application to our Business Office, 70 East 45th Street, New York 17, N. Y.

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Robert A. Taft

With the death of Robert A. Taft, the Republican party lost its outstanding intellectual leader, Congress its foremost member, and the country one of its most high-minded and distinguished sons. The best indication of the esteem in which the Senator was widely held was the flood of tributes and condolences which poured in to his gallant widow when the news of his death in a New York hospital shocked the nation late in the morning of July 30. These tributes came just as readily from those who had opposed him in life as from his friends and colleagues, and were obviously just as heartfelt.

Senator Taft, son of the twenty-seventh President of the United States, was literally born to politics. He grew up to master its practice as few men in this country have ever done. Though he never achieved his ambition to win the Presidency, he did become one of the most powerful men ever to sit in the U. S. Senate. Not only was Robert Taft "Mr. Republican," he was also, especially during the 83rd Congress, "Mr. Congress" itself. Without his influential advice and assistance, some wonder whether the new, inexperienced Administration of President Eisenhower would ever have got off the ground.

From time to time on domestic policy, and more often than not on foreign policy, this Review differed with Senator Taft. It appeared to us that he opposed too rigorously and dogmatically the reform measures of the Roosevelt and Truman Administrations, not seeming to appreciate the vast changes which had occurred in the country and which called for new policies. Yet the Senator did have a capacity for growth or, better still, the courage to change his mind when the facts were brought home to him. He was willing, for instance, after experience revealed defects, to accept a score of changes in the Taft-Hartley Act. He also became a leading proponent of public housing for low-income families, as well as of Federal aid to education. His support of these measures, which led a few of his GOP colleagues to charge him with "socialism," justified in his own mind his claim to be a "middle-of-the-roader."

A non-interventionist before Pearl Harbor, Senator Taft appeared to find it difficult to live in a world in which the oceans lapping our shores no longer gave us security. He wanted to end Lend-Lease as soon as the shooting stopped in 1945, and he voted against the postwar loan to Britain. He went along with NATO, but reluctantly, and in the Senate debates on foreign aid he was among those who persistently fought for reduced appropriations. Yet, oddly enough, at one time he favored extending the Monroe Doctrine to all the NATO countries, an enormous commitment with all sorts of unforeseeable consequences.

Perhaps his advocacy of a Monroe Doctrine for Europe was an example of those occasional "incomprehensible contradictions" that seemed so strange in a man of Mr. Taft's intellectual attainments. Other ex-

EDITORIALS

amples of his inconsistencies that come to mind involve his stand against bus rides for Catholic school children and his opposition to Federal aid to medical schools. He opposed bus rides because he did not wish to disturb historic patterns set by the States, yet his Federal-aid bill, by banning discrimination against Negroes, very properly disturbed those patterns. Similarly he fought Federal aid to medical schools but supported Federal aid to private hospitals. Even when Senator Taft was guilty of inconsistencies, however, no one questioned his sincerity or intellectual integrity.

The nation will greatly miss Senator Taft. So will President Eisenhower. Nothing so became "Mr. Republican" as the graceful manner in which he accepted defeat in the 1952 GOP convention, unless it was the generous way in which he worked to make the first Republican Administration in twenty years a success.

Our sympathy goes out to his bereaved family. With them we pray God to grant peace to his upright soul.

Food giveaway in Berlin

In the first ten days of the distribution of free U. S. food to citizens of East Berlin and the Soviet-occupied zone, no less than 1.5 million parcels were handed out. East Germans willingly dared confiscation of their parcels, cataloguing by the Reds as "American agents," physical brutality and even death to cross into West Berlin and pick up their "Eisenhower packages." Each package contained ten pounds of lard, flour, condensed milk and beans. Though from Aug. 3 the flood of people from the East zone was cut to a trickle by Red restrictions on railroad and highway travel, by intimidation and beatings, East Berliners continued to flock in at the rate of 150,000 a day.

Are Germans under Red rule hungry? In the middle of May, Bonn Secretary of State Franz Thedieck declared that the food situation in the Soviet German Zone was developing toward a catastrophe. He released figures to show that the ration for East Germans totalled 30% pounds of solid food per person per month, with no milk. (Comparable consumption for a West German was 68 pounds of solid food, 11 eggs and ten quarts of milk.) The Berlin food-scramble is thus a mass testimony to the truth of Secretary Thedieck's warning.

But it is obvious that the East Germans are impelled by more than hunger. They see in this distribution a chance to flout a regime they deeply detest, a chance to demonstrate to the world its heartlessness and inefficiency, a tremendously significant opportunity to

remind others suffering under Red occupation that resistance—at least of a sort—is still possible if there is a way for freedom.

For we may be sure that what is happening in Berlin is making a profound impression on all the satellite countries. The story is being radioed into Hungarian and Czech and Polish homes—and example is contagious. We may expect no armed uprising. Berlin's demonstration may not have brought closer the day of liberation for Red-dominated countries. Nevertheless it is well to remember that every lessening of Soviet prestige is a gain for the free world. There is tremendous propaganda value in the picture of a United States willing and able to help feed people who need and want help, while the Communists bend every effort to block the humanitarian exchange. As the London *Daily Telegraph* editorialized on Aug 3: "These (Communist) actions have reduced to individual terms which every hungry man and woman can understand the policy which compelled Czechoslovakia to refuse Marshall aid after first welcoming it."

There is some grumbling that the whole U. S. program is a low trick—using food for purely political purposes. But the food is being used first and foremost for an eminently charitable purpose: to feed the hungry. Even if the political effects were foreseen (as they must have been) and intended, that is not the same as using the empty stomach as a means to change sincerely held political beliefs. The anti-Communist beliefs of millions of East Germans are known; the food has simply been the occasion for them to show those beliefs—with a full realization of the risks they are freely running—in a dramatic fashion, the like of which has not yet been seen in the cold war.

Refugees and "relatives"

To those interested in liberalizing our basic immigration policy, we recommend a study of the legislative history of the new emergency law permitting 214,000 escapees, refugees and "relatives" to enter the United States in the period ending December 31, 1956. Most instructive is the fate of one of President Eisenhower's original proposals.

In his letter to Congress last April the President explicitly requested help not only for refugees and escapees, but for the victims of population pressures, known technically as "nationals."

After months of delaying tactics and threats of filibusters, both Houses received bills from their respective Judiciary Committees. The House bill permitted entry of 60,000 "nationals" from Italy, 20,000 each from Greece and the Netherlands, and 2,000 each from Japan and Portugal. The Senate bill did not mention "nationals." It provided only for "refugees"—62,000 Italians, 17,000 Greeks and 17,000 Dutch. What had happened in the Senate Judiciary Committee?

The emergency measure had been violently opposed there on the ground that giving quota numbers to "nationals" was "an attempt to set a precedent for trying

to relieve the surplus population problems of the world by immigration to the United States of America." In order to avoid a filibuster, the Senate committee was forced to report out an "all-refugee bill." The compromise bill agreed to by the Senate-House conference also dropped all reference to "nationals." It was accompanied by a statement containing this remarkable disclaimer:

The conferees wish to state at this point that . . . the new law is not intended to represent any precedent or commitment on the part of the Congress or the Government of the United States to participate as an immigrant receiving country in any international endeavors aimed at a permanent solution of surplus population as it now apparently exists in certain parts of Europe.

If the statement is read in conjunction with the floor debate, it seems to reflect the philosophy that the United States recognizes no obligation, even in charity, to take in any unemployed aliens. The sole criterion of that philosophy is "whether the welfare of the country requires enactment of such a measure."

How far this philosophy falls short of Catholic teaching! In his Christmas allocution of 1952, the Holy Father deplored the fact that

the natural right of the individual to be unhampered in immigration or emigration is not recognized or, in practice, is nullified under pretext of a common good which is falsely understood or falsely applied, but sanctioned and made mandatory by legislative or administrative measures.

In the same allocution, to be sure, His Holiness clearly implied that the true common good of the receiving country may justify restrictions. He had acknowledged as much to a group of Senators on March 13, 1946. However, he had then added,

it is not too much, we are sure, to expect that in the process of restriction Christian charity and the sense of human solidarity existing between all men, children of the one eternal God and Father, will not be forgotten.

There is evidence in the compromise bill that the House conferees fought to the end for unemployed aliens. As finally adopted, the bill permits admission of 15,000 Italian, 2,000 Greek and 2,000 Netherlands "relatives." These are "nationals" who qualify under preferences specified in Section 203 of the basic law, i.e., relatives of Italians, Greeks or Dutch already in this country. This preference does not alter the fact that the basis for their selection, as distinct from the condition, may be the simple fact that they are unemployed. This is tacit acknowledgement that the United States *does* share the obligation of the free world, as the President put it in his letter, to help the victims of population pressures.

Advocates of a liberalized immigration policy have the tremendous task of making predominant in the Congress the convictions of those members who, in accord with Christian charity and a sense of human solidarity, stood firm against the "all-refugee" strategy.

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Russia: triumvirate and power triangle

N. S. Timasheff

FOR OVER A QUARTER OF A CENTURY, the might of a great nation was in the hands of one man. It depended on Stalin whether Russia would be aggressive or cooperative; whether, within Russia, there would be more or less communism; whether particular individuals would be elevated to power or fall in disgrace and die the death of traitors.

Now this man is no more. Who are his successors? And what does the change of government in Soviet Russia mean, to Russia and to the rest of the world?

Naturally, Stalin's successors are those who, during his lifetime, were his lieutenants. All these men possess several traits in common. Each one of them, of course, is a convinced Communist, believing that communism is the most appropriate instrument for governing the people and expanding the scope of Soviet power. Second, all are qualified for secondary positions—those of aides or chiefs-of-staff, for instance—but none seems to be a man of vision and initiative. Stalin took care of that. In the course of uninterrupted and bloody purges, he decapitated the Communist party. He himself, for many years, was no longer one of the party, but the One above it.

In this regard, the succession to Stalin differs widely from that to Lenin. When Lenin died, there were around his tomb a number of men who had taken an active part in the struggle against Czarism and then against the White Armies. In those struggles they displayed qualities of real leadership. Stalin gave none of them a chance to exert those talents and liquidated them one by one. Therefore his successors are men who have acquired great administrative ability—something, incidentally, Lenin's successors lacked—but who excel in nothing else except the art of intrigue.

Events which immediately followed Stalin's death have demonstrated, however, that these nonentities were united in one feeling—their hatred of Stalin and impatience to see him dead. Their first acts after the master's demise can and must be understood as deliberate undoing of his last deeds.

STALIN'S LAST REORGANIZATION

At the 19th Congress of the Communist party (October, 1952), Stalin abolished the institution which stood closest to the summit of power, the notorious Politburo, and replaced it by the Presidium of the Central Committee of the Communist Party of the Soviet Union. This consisted of 36 members and alternates, while the Politburo numbered no more than 14 members and alternates. Stalin's successors did not restore the name, but restored the essence of the institution of which

The downfall of Lavrenti Beria, master of the USSR's secret police, which became known on July 10, has stirred much speculation as to what is really happening behind the Kremlin walls. Dr. Timasheff, professor of sociology at Fordham University and expert on Russian affairs, offers his reading of the signs. His recent AMERICA articles include "Communist doctrine: theory and practice" (1/24/53) and "Red revolution after thirty-five years" (11/8/52).

they all had been members. The new Politburo, now called a Presidium, has only 10 members.

Stalin had significantly increased the number of ministries. About the time of his death there were 53 persons of ministerial rank in the Soviet Government. Twelve among them had the title of vice chairman of the Council of Ministers. His successors brought the number of ministers down to 19, with 5 vice chairmen, 4 of them awkwardly called "first vice chairmen."

In the summer of 1949, the world was startled at the news that Stalin's best-known lieutenants—Molotov, Beria, Bulganin and Mikoyan—had been dismissed from their ministerial positions. Incidentally, it was on that occasion that Vyshinski became Foreign Minister of the Soviet Union. There was some speculation as to whether the great men had fallen into disgrace. Very soon it transpired that they had not. All remained members of the Politburo and vice chairmen of the Council of Ministers. All regularly appeared with Stalin on the platform on great Soviet holidays. But between them and the technical apparatus there were now men called ministers, whom Stalin could address over the heads of his privy councilors.

The key to these somewhat puzzling movements is not difficult to find. Stalin knew that his lieutenants were eager to come to power as soon as possible. So he diluted the Politburo and the Council of Ministers to deprive these bodies of the ability to deliberate and make decisions. He placed "ministers" between his aides (whom he continued to need) and the technical apparatus; these ministers he could employ against anyone among his top lieutenants. This gives an insight into the climate which prevailed and certainly continues to prevail in the Kremlin.

"COLLECTIVE LEADERSHIP"

No wonder that, liberated from Stalin's overlordship, his successors restored the situation which had obtained before Stalin's reforms. Moreover, they have let Stalin's memory fall into oblivion—again varying from the pattern of events which followed Lenin's death. Then the pretenders to the Red throne tried to reign in Lenin's name, vindicating every decision by quotations from his speeches or writings. Now, Stalin's successors have explicitly condemned, without naming Stalin, the principle of one-man leadership and the policy of persuading the masses to worship the great leader. With quotations from Marx and Lenin, they have started extolling the principle of collective leadership. This trend found its fullest expression to date in the *Pravda* statement of July 26 (AM. 8/8, p. 450).

Does this mean that now, in the Soviet Union, one-man rule has been replaced by an oligarchy? To a certain extent it does. Nobody has actually inherited Stalin's position. But it is probable that, sooner or later, the dictatorship of a supreme leader will be restored. This is almost inherent in the very setup of the political system so firmly established in the Soviet Union.

THREE-CORNERED FIGHT

Who, meanwhile, is supreme? Until the fall of Lavrenti Beria (made public on July 10) most analysts took it for granted that the Soviet Union was headed by a triumvirate—Malenkov, Beria, Molotov. Whether such a triumvirate really existed, is subject to doubt. It is more probable that after Stalin's death supreme power was distributed among the ten members of the new Presidium and perhaps two or three outsiders. This does not mean that each member of the group has the same influence; some may have more, others less power.

If the idea of the triumvirate is dubious, the idea of a power triangle is probably correct. There exist in the Soviet Union three forces—the party organization, the army and the political police. They are not, of course, entirely separated from one another. The party extends its reach into the army and the police because the top men of the two forces are party members and therefore under strict party discipline.

And the police has agents in the party and in the army.

Among these forces, one, until July 10, was headed by a man whose authority was beyond question: Beria was master of the police. The party is definitely not led in the same way. On the top, there are Malenkov, Khrushchev and perhaps Molotov. As to the army, Defense Minister Bulganin, a member of the Presidium and one of the first vice chairmen, is obviously not the army's undisputed head. Two popular generals, Marshals Zhukov and Vassilevski, have been appointed Vice Ministers of Defense. Without their cooperation Bulganin could hardly induce the armed forces to perform a politically relevant action.

This political triangle existed under Stalin. But at that time the head of the party organization conspicuously dominated the heads of the other two forces. Since his demise this is no longer the case.

Given the trend toward restoration of one-man rule inherent in the Soviet system, the triangular situation had to be resolved by the formation of two camps, two of the three forces joining against the third. Three combinations were theoretically possible. One of the three, a party-army coalition vs. the police, has materialized. This has been expressed not only in the fact of Beria's fall, but also in the display of armed forces on the streets of Moscow on June 27, the day when the event took place, and in addresses of top

generals, including Zhukov, vindicating the measures taken by the Presidium against one of its most powerful members.

This party-army alliance could have been foreseen. In the Soviet Union, the armed forces hate and despise the police; their rivalry can be traced back to Czarist days. The army would hardly make common cause with the police. The party, in turn, preferred to deal with the army. It is easier to divide the spoils with the army, and without it the position of the new Government might have been weakened in the international arena.

INTRIGUE FEEDING ON ITSELF

Once started, the process of elimination will probably gain momentum. In one way or another, either the party or the army will restore the one-man rule of Stalin's day. If the former prevails, the dictatorship will return to the bureaucratic form; if the latter, Russia will pass through a period of military dictatorship.

What is the significance of the changes already effected or probably to come? One may judge best on the basis of indications contained in the actions up to date of Stalin's collective successor. In foreign affairs, the new regime has made a few conciliatory gestures directed toward those who long after real peace and are willing to accept such gestures at face value. The new rulers of Russia permitted the North

Koreans to release several Western civilians captured at the outbreak of the Korean war. They granted exit visas to several Russian wives of foreign journalists. They used their influence to foster the truce negotiations in Korea. They have resumed, or are resuming, diplomatic relations with Yugoslavia, Greece and Israel. Anti-Western propaganda has been toned down.

Within the country, they have granted an amnesty, promised a revision of the penal code, lowered the prices of many commodities needed by the masses and somewhat mitigated the forcible Russification of the minorities. As the result of the June and July riots in the satellites, they have made slight concessions in Eastern Germany and Hungary.

This is not very much. Nevertheless, many analysts have made feverish efforts to guess which of Stalin's successors instigated the new policy. There is hardly any reason to continue this guesswork. The collective opposition of Stalin's lieutenants to his policies, manifested in the events discussed above, was in all likelihood based on a realization that tension, both outside and inside, had gone too far. They were probably unanimous in deciding to try a few minor concessions with the objective of arriving, by trial and error, at a new state of equilibrium. This has been, for years, one of the major principles of Communist policies.



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There is no reason to believe that the concessions will go far, since there is no reason for the men in the Kremlin to change their main objective. Since the middle 'thirties, this is no longer the antiquated objective of world Communist revolution, a term hardly mentioned today in the Soviet press. It is now the creation of a world empire under the Kremlin.

This is a dangerous objective, of course, not only for the outside world, but also for those who aim to achieve it. Fateful decisions must be made on the road to world empire. Each choice may risk a split in the Communist monolith, and some of the choices could result in global war. Such a war would most probably result in the defeat and dissolution of the Soviet State. The intellectual and moral level of Stalin's successors allows some hope that they will not find adequate responses to the tremendous challenges of our time. Then, step by step, humanity will be delivered from the threat of the Communist monster—provided that the free world remains adamant in rejecting and resisting communism.

Labor in the sugar-cane fields

Stephen P. Ryan

IN THE SUMMER OF 1952 the American public was shocked by a series of magazine articles which featured the plight of displaced persons who had been assigned to work on the sugar plantations of Louisiana. These unfortunates, many of whom still bore the mental and physical scars of their sufferings in wartime and postwar Europe, were leaving the plantations in droves. They complained that conditions in the cane fields were worse than anything they had experienced in the concentration camps of the Old World.

The Agricultural Workers' Union (AFL), in its present drive to organize the cane workers, has to a great extent been able to substantiate the charges brought last year by the DP's. The situation is so bad, in fact, that the union claims that only the presence of legalized slavery is necessary to make the observer believe that the clock has been turned back and that he is living in 1853. Substandard wages, dilapidated housing and the survival of a peculiarly vicious form of economic paternalism all point to the existence in the sugar-cane area of Louisiana of an ante-bellum plantation system completely out of step with the "New South" now in the making.

The most obvious injustice centers about the wage scale at present in effect on the sugar plantations. A

survey undertaken within the past few months indicates certain wage figures which are shocking enough as cold statistics. They assume truly alarming proportions when compared with minimum standards set up by the Bureau of National Affairs for the New Orleans area, in which the plantations are located.

WAGE RATES

The survey revealed that the income of permanently employed skilled workers in the sugar-cane industry ranges from \$1,000 to \$1,200 per annum. For permanently employed unskilled labor the figure ranges between \$700 and \$800 per annum. The average annual wage for all field workers (men, women and children) runs between \$500 and \$600. The BNA survey for the years 1947-52 indicated that an income of \$3,871 was necessary for a family of 4 to maintain decent health and minimum educational and recreational facilities. The figure for a family of 5 was \$4,475. The rural family is usually large; among plantation workers it is not at all uncommon to find 10 or 12 children. Even 17 children in one household is not unknown. This further underscores the fact that a wide gulf separates income and need among plantation hands.

A strangely anomalous situation further exists with respect to the wage scale in the cane fields. According to the terms of the National Sugar Act, the U. S. Department of Agriculture sets minimum wages and other standards for workers in the sugar industry. Wages are tied in with the price of raw sugar, and raises and cuts in wages depend upon the market price of sugar. Union officials point out that there is a real element of unfairness in the workers' wages thus being subject to the fortunes of a highly competitive and speculative industry. Here, of course, is also to be found the basic complaint of the growers; they insist that the price of sugar is too low and that therefore they cannot afford to increase wages.

Regular hearings are conducted by the Department of Agriculture on wages and prices in the sugar industry. But it is worthy of note that not until this year's hearings have the workers themselves been directly represented. In the 1953 hearings, union officials, the Catholic Committee of the South and the New Orleans Archdiocesan Council of Catholic Women all presented briefs on behalf of the field workers.

Closely connected with the workers' difficulties in securing minimum living wages is what seems to be a patently unjust definition of a workday. According to the basic definition established by the Department of Agriculture in 1930, the workday begins "in the field." An obvious instance of the type of injustice thence arising would be the case of a tractor driver who must prepare his machine in the morning for the day's work in the fields, drive a considerable distance to the actual scene of operations and make a return journey to the shed at night. Such a man may well work 45 minutes or an hour extra a day without compensation, since his pay does not begin until he actu-

Mr. Ryan is a member of the Commission on Human Rights, New Orleans Catholic interracial council.

ally drives into the field to begin the day's tasks. Wage claims for overtime totaling well over \$23,000 have been filed in the past by the union on behalf of a number of workers. But these claims were thrown out by the Department of Agriculture, which cited the 1930 definition of the workday as the basis for its decision.

HOUSING

Substandard wages and substandard housing almost invariably accompany each other as the inseparable bedfellows of exploitation. Housing on the sugar plantations is an old-established perquisite for cane workers; and employers point to this free housing as evidence that the labor force is actually receiving much more than the wage scale would indicate. These same employers, however, say little about the condition of this housing, which the union insists is only too frequently unfit for human habitation, judged by even the most liberal standards.

Much of it, workers and union officials state, is of pre-Civil War construction, badly in need of repairs and lacking in the most elementary sanitary facilities. Running water is a rarity; in some areas water is brought in tank cars; in other sections water from stagnant bayous, into which the refuse from stables and sewers drains regularly, is used for drinking and washing. Rain water collected in barrels is used on still other plantations.

Employers, it is charged, are not repairing housing. As one worker put it, "it rains inside as well as outside." Toilet facilities are confined to outhouses rarely if ever cleaned. The flooring in many of the workers' homes is rotten; and many of the homes are without either window-glass or screens. To anyone familiar with the insect life of subtropical Louisiana the absence of screens needs no further elaboration.

A number of miscellaneous grievances on the part of the workers accompany the complaint about wages and housing conditions. For example, many cane workers point to the high cost of medical care on the plantations. Some field hands cite instances where doctors' fees for house calls run as high as \$4 for a single visit, with office treatments costing \$3. The physicians involved are so-called "company doctors."

Other workers are bitter about the lack of job security. One man associated with a certain plantation for many years was recently dismissed because his son had become a union official. Another worker reported that one of his cousins was fired forty-two years ago for asking about more pay, and *there hadn't been a complaint on that plantation since.*

A further source of dissatisfaction is the irregularity of paydays. A plantation, for example, may pay weekly, biweekly or every three weeks, according to the whim of the employer. Other complaints cite the survival of the "company store," in which workers are forced to make their regular grocery purchases, frequently at prices higher than those prevailing in the nearby town. It is charged that on at least one plantation workers are paid in scrip and forced to buy at the com-

pany store to cash the scrip. The union also contends that the widespread use of women in the fields without adequate safety measures promotes the existence of dangerous labor conditions.

As in every other phase of Southern life, the inescapable problem of race is inextricably bound up with the labor situation on the sugar plantations. At the present time it is estimated that more than three-fourths of the field workers are Negroes. In general, workers of both races labor side by side and for the same wages; but certain Negroes are outspoken in their conviction that Negro housing is generally inferior to that provided for whites. Some union officials add that there is also obvious discrimination on some plantations and that Negroes have little or no opportunities for upgrading to the more skilled types of job. A few Negro workers further insist that whites on some plantations get more money than Negroes for the same work; and there have been some scattered complaints about overseers in the fields making improper racial references to the Negro workers.

PATERNALISM

Fresh from its success in organizing the strawberry growers in Louisiana, the Agricultural Workers' Union has now tackled the infinitely more difficult task of organizing the sugar-cane workers. It is a job which at first sight would seem to present insuperable difficulties. The employers are stubbornly clinging to a feudal plantation system and bitterly resent the intrusion of "advanced" ideas. Paternalism has a firm grip on the thinking of planters and workers alike. Indeed, the lethargy of the labor force is nearly as great an obstacle to union hopes as the inflexible opposition of the owners. It must be understood here that the illiteracy rate among sugar plantation workers in Louisiana is extremely high. More than half the workers can neither read nor write. Some few have had a smattering of education on the elementary level, with the fifth grade as possibly a maximum achievement.

Paternalism operates so efficiently that most of the laborers are actually bonded to the land. Small loans from employers have the effect of keeping the workers constantly in debt. A complex among the workers against which the union is constantly struggling may be summed up in a remark frequently made: "My boss is good to me; I don't know about this union business; he wouldn't like it." Being "good" to a worker usually implies either advancing him small loans from time to time or bailing him out of jail when he has too much to drink on Saturday night and gets into trouble with the local sheriff.

This type of paternalism—which certainly is bad for the worker—has pretty thoroughly enslaved the thinking of many of them. The Negro, already in an unenviable position simply because he is a Negro, is the principal victim. While the low wage scale has driven many white field workers into industry elsewhere in the South, the Negro, with fewer opportunities for

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job improvement or advancement, is stuck with the evils of plantation life because he cannot or will not get away.

In spite of difficulties, however, the union is making progress, and several of the larger plantations are now completely organized. That the movement toward unionization is at least worrying some of the growers is demonstrated by the fact that the owner of one large plantation is now paying his men at a rate of 55-60 cents an hour—considerably above the minimum wage set by the Department of Agriculture—on the understanding that none of the workers will join the union. That Louisiana agricultural workers can be organized successfully has, of course, been proved already by the union achievements among the strawberry farmers in the State.

The Agricultural Workers' Union made specific recommendations in the brief it prepared for the 1953 hearings on wages and prices. The three major recommendations were: 1) an increase in the minimum wage from 38 cents to 75 cents an hour for unskilled workers, and from 47 cents to \$1 an hour for skilled workers and operators of mechanical equipment; 2) a Government survey of housing and sanitary conditions, with recommendations for the improvement of those conditions; 3) the creation of a cooperative educational program to break down illiteracy among the workers. This program would be carried out jointly by planters and the union, with Government aid.

South Louisiana is a predominantly Catholic region. It is a pleasure to be able to report that Catholic priests and Catholic organizations are aroused by the seriousness of the situation and are taking an active part in the drive to better the conditions of the cane workers. Most union meetings are held in parish halls, and the Josephite Fathers, who labor among the Negroes in the sugar growing districts, have been particularly militant. The application of the principles of social justice as we Catholics know and recognize them seems sorely needed in this situation, where the labor of "men and mules" is being used to perpetuate a system completely out of tune with the times we live in.

Vocations in the news

Musings on vocations enter the mind of anyone who passes college campuses these days. Their green stretches are abloom with wimples and pre-Dior splendor, washable collars and ebony ties capped by ingenuous faces instead of Countess Mara beards or black eye-patches. Indefatigable nuns—serenely indifferent to the heat—eager priests and brothers increasingly spend their summers in classrooms and libraries as academic standards become more demanding.

These seminarians and religious underline the truth of the statement made July 31 by Archbishop John F. O'Hara of Philadelphia at the Institute of Spirituality, University of Notre Dame. Addressing more than 900 religious superiors and novice mistresses, he said

that "the religious life is a work of faith: only faith can give rise to it; only faith can sustain it; only faith can carry it through to final perseverance." The oh-so-very-young leaving for novitiates and seminaries, the formed religious taking ship for various mission fields during these summer months, substantiate his estimate that "young people are capable of heroic sacrifice, once they have a proper motive." He mentioned incidentally that nearly 5,000 veterans are now studying for the priesthood, many of them with the Trappists.

Unnoticed on college campuses around the world—since they wear no religious habit—are members of the rapidly growing Secular Institutes. These men and women are working for Christian perfection and the apostolate while remaining in the world. Papal approval for the term Secular Institute was given by the apostolic constitution, *Provida Mater Ecclesia*, issued on February 2, 1949, which stressed that the total consecration of members must be safeguarded by the traditional means of poverty, chastity and obedience. This new form of vocation in the Church evidences a renewed apostolic spirit among the laity and answers the Church's need for new means to sanctify an increasingly complex civilization. In Spain and Italy there are Secular Institutes, already approved, with two or three thousand members. France has over 500 lay communities, with up to 200-300 members each, some now approved as Secular Institutes.

Despite the appearance of the campuses these months, there is a real shortage of religious vocations in the United States. This shortage will not be alleviated, in the opinion of Archbishop Richard J. Cushing of Boston, "until the sense of vocation is restored to the practical philosophy of our civilization." Addressing the University of Notre Dame's seventh annual Vocation Institute on July 24, he said that the lack of religious vocations will be remedied only when students are "why-conscious" about life. The archbishop stressed the role of devout parents in nurturing the dispositions for a religious vocation, and praised laymen who, in greater numbers, are aiding young people to enter seminaries and novitiates.

All of our readers, even though they do not have religious vocations, do have a vocation precisely as Christians. No less a person than the Secretary of the Sacred Congregation for the Propagation of the Faith recently stressed this truth. Speaking in Rome, July 30, in connection with World Mission Day—to be observed in October—Archbishop Filippo Bernardini said that the work of evangelizing the world for Christ belongs not only to missionaries but to "all who are aware of the inherent responsibility of being a Christian."

Increasingly stressed in papal writings is this fundamental "vocation" of all who bear the name of Christ to witness by their lives to His truth and goodness and love.

THOMAS J. M. BURKE, S.J.

Fr. Burke is AMERICA's religion editor.

Coffee house— twentieth-century style

Mary Lou Pitlick

In England at the time of the Commonwealth and the Restoration, every man of the upper and middle classes went daily to his coffee house to hear the news and discuss politics and literature, since, at that time, such attendance was the only means of keeping posted on the cultural and political events of the day. Laymen, earls in garters, clergymen in cassocks, and university students debated whether or not *Paradise Lost* should have been written in rhyme and vied for a chair near John Dryden to hear his opinion of Racine's latest tragedy.

On a college campus in Davenport, Iowa, this English tradition continues in twentieth-century style. Marycrest College has a Coffee House. But students and faculty members neither argue about *Paradise Lost* nor voice opinions on Racine; they discuss and criticize student literary works—short stories, poems, criticism, articles, an occasional play and even translations from the literary publications of foreign colleges.

Marycrest students, recognizing the need for a literary discussion group to criticize student works constructively and give impetus to literary talent, organized Coffee House in February of 1948. Under the guidance of Sister Ritamary, C. H. M., head of the English Department, Marycrest students and instructors from the Departments of Drama and English, with St. Ambrose faculty members and students to provide the masculine viewpoint, met to discuss and criticize their own work.

Since then, Coffee House has met one Sunday evening each month of the academic year. But these literary discussions are not boring, formal debates; Coffee House participants and guests converse freely and drink coffee between comments.

The cost of the refreshments is the only dues collected by Coffee House. It has no constitution, no set rules and regulations. Coffee House now has a co-chairman from both St. Ambrose and Marycrest, with any interested students attending at their invitations. Besides the faculty members of the two colleges, who do not present original manuscripts but only assist in the criticism, other participants include alumni and writers from the local papers.

The discussions, held in the informal atmosphere of the Marycrest luncheonette, open with one of the co-chairmen reading a student manuscript. Faculty members usually begin the criticism, and the participants, seated around small tables, gradually contribute.

Occasionally Coffee House has been fortunate to have recognized writers as guests—novelist and short-

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story writer Joseph Dever, Dr. Robert Yackshaw of the University of Iowa, who read and interpreted some of his own poems, and Earl Larré, now connected with the Institute for Philosophic Research in San Francisco.

After such comments as "organic unity successfully achieved," or "doubtful synthesis between symbolism and story," an intellectually stimulating and socially pleasant Coffee House discussion closes with an evaluation of the criticism by one of the co-chairmen and a few last sips of coffee.

Has Coffee House accomplished anything of worth? A peek back into the files tells of one talented Crester who, in June, 1949, won the \$1000 first prize offered in the Catholic Press Association's national short-story contest with a story read, criticized and revised at one of the Sunday night discussions. Some students have become so enthusiastic about Coffee House that they returned home from meetings and wrote successful short stories of their own.

A questionnaire answered recently by instructors and former Coffee House participants from as far away as Colorado, Texas and North Dakota further affirms the constructive value of Coffee House. A St. Ambrose alumnus, a non-English major who had little training in literary criticism except that derived from Coffee House, writes that he scored exceptionally high in the English section of his graduate record examinations as a result of the critical discussions. He remembers especially the "mutual encouragement it gave those who participated." A Marycrest alumna says that Coffee House "demonstrates what a good organization is—good minds teaching and learning, at work for one intellectual and practical end." Another former Crester commends the honest criticism which comes from a controlled discussion. "A good experience socially and intellectually" is the opinion of another Marycrest alumna. Still another former Marycrest student, who is now a regional Kappa Gamma Pi president, writes of interest she is creating to organize a similar group near her Colorado home.

Faculty members are also enthusiastic about Coffee House. They believe that it "encourages and promotes the pursuit of esthetic pleasure and rational enjoyment," "is deserving of encouragement in stimulation which honest criticism gives the sincere writer," "is one of the most promising cultural developments we

have" and "is to Davenport Marycrest College. Many Coff in progress, a worthy of pri clude AMERIC ern Review, C

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SERMONS ON Parsch, O.S.E. Weller. Bruce

THE PRIEST O'Donnell, \$3.50

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have" and "is one of the best things that has happened to Davenport intellectually since the establishment of Marycrest College."

Many Coffee House participants have manuscripts in progress, and many others have a publication record worthy of pride. Magazines bearing their by-lines include *AMERICA*, *Today*, *St. Anthony's Messenger*, *Western Review*, *Catholic Educational Review*, *Family Digest*,

gest, *Lyrical Iowa*, *Journal of Arts and Letters*, *A. D. and Catholic World*.

At Coffee House, students put to work the principles and methods learned in classes, while instructors see their teaching efforts in action. This discussion group is more than the usual campus club—it is a social, cultural and intellectual stimulus. It is Coffee House—Twentieth-Century Style.

A religious sampler

One sign of today's strengthened interest in religious knowledge is the steadily rising appetite of readers for religious books. An increasing number of useful books, fat and thin, harlequin-clad, many of them home-grown, tempt the American. One recent spiritual export item is Dorothy Dohen's *Vocation to Love*, which, reversing the normal trend, has been translated into French and is receiving good reviews. Perhaps we should preface our reading of these religious books with a prayer in the spirit of St. Francis, as Archbishop Cushing urges in his preface to *The Hour of St. Francis*, thanking God for the gift of the printed word by which His Word is diffused in our days. As the summer asphalt shimmers with heat, settle down with one of the recent publications. There is something for everyone.

TWO FOR THE PRIEST

SERMONS ON THE LITURGY, by Pius Parsch, O.S.B., translated by Philip T. Weller. Bruce. 332p. \$5.50

THE PRIEST OF TODAY, by Thomas O'Donnell, C.M. McMullen. 333p. \$3.50

Fr. Pius Parsch, an outstanding and most respected European liturgist, unfolds in this book—part of a thirteen-volume series on the liturgy—the instructive and cultural values of the variable texts, especially the Scripture readings, for the different Sundays and feast days of the year. The *Masses* of the year present in very loose sequence varied teachings and cultural values. Many a Sunday certainly has its own profile and highlights definite dogmatic and moral themes.

Central, however, to the texts of every Mass is the Christian life of grace, which is the principal theme of these seminal sermons on the liturgy. By no means in the older tradition of dehydrated sermon books full of dry moralizing, this work develops the formative and cultural aspects of the life of grace as reflected in the various Mass texts. A superior sermon book: for priests, it will be useful also for nuns and laity who wish to prepare themselves more thoroughly for a devout

and intelligent participation in the Mass.

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Coffee house— twentieth-century style

Mary Lou Pitlick

In England at the time of the Commonwealth and the Restoration, every man of the upper and middle classes went daily to his coffee house to hear the news and discuss politics and literature, since, at that time, such attendance was the only means of keeping posted on the cultural and political events of the day. Laymen, earls in garters, clergymen in cassocks, and university students debated whether or not *Paradise Lost* should have been written in rhyme and vied for a chair near John Dryden to hear his opinion of Racine's latest tragedy.

On a college campus in Davenport, Iowa, this English tradition continues in twentieth-century style. Marycrest College has a Coffee House. But students and faculty members neither argue about *Paradise Lost* nor voice opinions on Racine; they discuss and criticize student literary works—short stories, poems, criticism, articles, an occasional play and even translations from the literary publications of foreign colleges.

Marycrest students, recognizing the need for a literary discussion group to criticize student works constructively and give impetus to literary talent, organized Coffee House in February of 1948. Under the guidance of Sister Ritamary, C. H. M., head of the English Department, Marycrest students and instructors from the Departments of Drama and English, with St. Ambrose faculty members and students to provide the masculine viewpoint, met to discuss and criticize their own work.

Since then, Coffee House has met one Sunday evening each month of the academic year. But these literary discussions are not boring, formal debates; Coffee House participants and guests converse freely and drink coffee between comments.

The cost of the refreshments is the only dues collected by Coffee House. It has no constitution, no set rules and regulations. Coffee House now has a co-chairman from both St. Ambrose and Marycrest, with any interested students attending at their invitations. Besides the faculty members of the two colleges, who do not present original manuscripts but only assist in the criticism, other participants include alumni and writers from the local papers.

The discussions, held in the informal atmosphere of the Marycrest luncheonette, open with one of the co-chairmen reading a student manuscript. Faculty members usually begin the criticism, and the participants, seated around small tables, gradually contribute.

Occasionally Coffee House has been fortunate to have recognized writers as guests—novelist and short-

LITERATURE AND ARTS

story writer Joseph Dever, Dr. Robert Yackshaw of the University of Iowa, who read and interpreted some of his own poems, and Earl Larré, now connected with the Institute for Philosophic Research in San Francisco.

After such comments as "organic unity successfully achieved," or "doubtful synthesis between symbolism and story," an intellectually stimulating and socially pleasant Coffee House discussion closes with an evaluation of the criticism by one of the co-chairmen and a few last sips of coffee.

Has Coffee House accomplished anything of worth? A peek back into the files tells of one talented Crester who, in June, 1949, won the \$1000 first prize offered in the Catholic Press Association's national short-story contest with a story read, criticized and revised at one of the Sunday night discussions. Some students have become so enthusiastic about Coffee House that they returned home from meetings and wrote successful short stories of their own.

A questionnaire answered recently by instructors and former Coffee House participants from as far away as Colorado, Texas and North Dakota further affirms the constructive value of Coffee House. A St. Ambrose alumnus, a non-English major who had little training in literary criticism except that derived from Coffee House, writes that he scored exceptionally high in the English section of his graduate record examinations as a result of the critical discussions. He remembers especially the "mutual encouragement it gave those who participated." A Marycrest alumna says that Coffee House "demonstrates what a good organization is—good minds teaching and learning, at work for one intellectual and practical end." Another former Crester commends the honest criticism which comes from a controlled discussion. "A good experience socially and intellectually" is the opinion of another Marycrest alumna. Still another former Marycrest student, who is now a regional Kappa Gamma Pi president, writes of interest she is creating to organize a similar group near her Colorado home.

Faculty members are also enthusiastic about Coffee House. They believe that it "encourages and promotes the pursuit of esthetic pleasure and rational enjoyment," "is deserving of encouragement in stimulation which honest criticism gives the sincere writer," "is one of the most promising cultural developments we

have" and "is one of the best things that has happened to Davenport intellectually since the establishment of Marycrest College."

Many Coffee House participants have manuscripts in progress, and many others have a publication record worthy of pride. Magazines bearing their by-lines include *AMERICA*, *Today*, *St. Anthony's Messenger*, *Western Review*, *Catholic Educational Review*, *Family Di-*

gest, *Lyrical Iowa*, *Journal of Arts and Letters*, *A. D.* and *Catholic World*.

At Coffee House, students put to work the principles and methods learned in classes, while instructors see their teaching efforts in action. This discussion group is more than the usual campus club—it is a social, cultural and intellectual stimulus. It is Coffee House—Twentieth-Century Style.

A religious sampler

One sign of today's strengthened interest in religious knowledge is the steadily rising appetite of readers for religious books. An increasing number of useful books, fat and thin, harlequin-clad, many of them home-grown, tempt the American. One recent spiritual export item is Dorothy Dohen's *Vocation to Love*, which, reversing the normal trend, has been translated into French and is receiving good reviews. Perhaps we should preface our reading of these religious books with a prayer in the spirit of St. Francis, as Archbishop Cushing urges in his preface to *The Hour of St. Francis*, thanking God for the gift of the printed word by which His Word is diffused in our days. As the summer asphalt shimmers with heat, settle down with one of the recent publications. There is something for everyone.

TWO FOR THE PRIEST

SERMONS ON THE LITURGY, by Pius Parsch, O.S.B., translated by Philip T. Weller. Bruce. 332p. \$5.50

THE PRIEST OF TODAY, by Thomas O'Donnell, C.M. McMullen. 333p. \$3.50

Fr. Pius Parsch, an outstanding and most respected European liturgist, unfolds in this book—part of a thirteen-volume series on the liturgy—the instructive and cultural values of the variable texts, especially the Scripture readings, for the different Sundays and feast days of the year. The Masses of the year present in very loose sequence varied teachings and cultural values. Many a Sunday certainly has its own profile and highlights definite dogmatic and moral themes.

Central, however, to the texts of every Mass is the Christian life of grace, which is the principal theme of these seminal sermons on the liturgy. By no means in the older tradition of dehydrated sermon books full of dry moralizing, this work develops the formative and cultural aspects of the life of grace as reflected in the various Mass texts. A superior sermon book: for priests, it will be useful also for nuns and laity who wish to prepare themselves more thoroughly for a devout

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Fr. Higgins thinks that this interest in perfection is more widespread than the majority of people suspect. He asserts that the great clue to perfection is to catch the spirit of Christ, without which one's imitation of Christ

tends to become wooden, literal and inefficacious. Acquiring the spirit of Christ means loving the things Christ loved, viewing the world through His eyes, making one's own His motives, His outlook, His values.

Both books are valuable in their particular way for aiding the laity to put on the spirit of Christ. Fr. Eiten's slim work is a scientifically accurate outline treatment of the essence and necessity of Christian perfection, and the chief means for reaching that coveted goal. He concludes his work rather practically with a summary of various third-order rules. Rather dry in its treatment, the work would perhaps best be used in conjunction with another book, e.g., Chautard's *The Soul of the Apostolate*, or, as the author notes, as an outline textbook for a short course on the spiritual theology of perfection orientated to the laity.



Fr. Higgins, considering the designs of God upon the soul, deals in very solid fashion with a correct notion of perfection, with humility, charity, Mary, prayer, mortification, generosity, providence, interior life, purgatory and Christmas. His tightly knit chapters are buttressed with copious quotations from the Fathers and the great masters of the spiritual life. Both books will aid the laity especially to embody in their lives the "law of holiness," which Pius XI in his encyclical on St. Francis de Sales says "embraces all men and admits of no exception." In view of their supposed audience, however, it is perhaps to be regretted that Frs. Higgins and Eiten did not pay more attention to that famous dictum of St. Augustine on style—which Abélard used in his preface to *Sic et Non*—that a gold key is of no use if it does not open the lock.

Signs of Life is an easy-to-read, popular presentation of the sacraments. The major actions and words of the ritual of each sacrament are explained. The sacraments, with the Mass, are the major channels of deepening the Christ life within us. Their importance cannot be minimized, nor the necessity of fuller understanding of them. American Catholics are remarkably faithful to the sacraments. This book will help them to understand more fully the role of the sacraments in incorporating

all of us into the Mystical Body of Christ. The social and liturgical point of view appears uppermost in this explanation of the sacraments, which is intended to foster a fuller participation in them by the layman.

TWO FOR THE RELIGION TEACHER

TEACHING RELIGION. By Joseph B. Collins, S.S. Bruce. 422p. \$4

CHRIST OUR HIGH PRIEST. By John J. Fernan, S. J. Le Moyne College, 284p. \$3.50

In the tradition of St. Paul the Holy See has affirmed, particularly of the priest, that the office of teaching has precedence over the sacramental and liturgical ministry, according to the divine command of Christ to the Apostles. St. Paul constantly laid stress on the role of a more accurate, profound and complete knowledge in Christian life. One cannot enrich the soul with grace if it has not first been enlightened with truth. Each one according to his background and state of maturity needs a properly theological knowledge of the Christian faith and of Christ its central object. These two books address themselves to the problem of more apt Christian instruction.

The first book, by an eminent authority in the field of catechetics, is planned for a teachers' training course. Following the theory and principles of educational psychology and administration, its aim is practical. Basic directives in teacher training and educational methods and techniques are adapted to the teaching of religion. Designed for catechetics classes in seminaries, teachers' colleges and special institutes for religion teachers, it exposes the history of catechetics, principles and methods of teaching religion, teaching techniques and special methods and problems. Included is a treatment of the religion course in high school and college.

Fr. Fernan's book is volume two of a college theology course developed according to the Le Moyne Plan (AM. 9/27/52). The central plan of this course is, by wedding the language of Scripture and the developments of the theologians, to present a vision of the Christian faith as a whole, all the parts organically related and referred to the living figure of Christ. Volume one treated of the humanity and divinity of Christ and of the hypostatic union. The priesthood and sacrifice of Christ occupies the center of this work.

The main divisions are: the life of Christ—the period of consummation; our fall in Adam and rebirth in Christ; the sacrifice of the cross; the sacrifice of the Church. Clearly and concisely presented, the book's teaching should appeal to many readers apart from

college students. The industry of Fr. Fernan and his associates in producing such a fine book is highly commendable. It is hoped that the succeeding volumes will be as good. To those actively engaged in the field of college theology we leave the problem of more detailed criticism of methods, aims, etc.

TWO BIOGRAPHIES OF GENERAL INTEREST

MATT TALBOT. By Eddie Doherty. Bruce. 200p. \$2.75

LAMBS IN WOLFSKINS. By Eddie Doherty. Scribner. 228p. \$3.25

An ex-alcoholic, the Dublin laborer Matt Talbot lived a life of continual prayer, poverty and penance. Shortly after taking the pledge, he read *Secret of Mary*, in which St. Louis de Montfort speaks of the "holy chains of love." Matt wound chains around one arm, his waist and one leg as a symbol of his slavery to Mary. His cause was introduced at the Holy See in 1947. Virginia Rohr Rowland calls his life "an inspiration to all workers, ex-alcoholics and lay apostles."

The second biography deals with the life of St. John Bosco up to the point when his plans for founding the Salesian Society were coming to maturity. The tragic conditions of juvenile delinquency in postwar Italy today are very close to the conditions of Don Bosco's time a century earlier.

Although Don Bosco thought there was such a thing as a bad boy, he did everything he could to salvage young lives. He met boys on their own terms to be able to have them meet God's terms. This book highlights all the human interest of Don Bosco's career



—his prodigious strength, his unflagging faith despite huge obstacles blocking his projects, his clever use of personality and publicity to help God's work. Francis L. Filas, S.J., thinks that it will be a pity if this book—of wide interest and deserving rave reviews—fails to reach many non-Catholic as well as Catholic readers.

THREE SAINTS FOR EVERYONE

SAINT PAUL. By Daniel-Rops. Translated by Jex Martin. Fides. 163p. \$2.75

SAINT AUGUSTINE: LETTERS II. Translated by Sister Wilfrid Parsons. Fathers of the Church. 401p. \$4

THE HOUR OF SAINT FRANCIS OF ASSISI. By Reinhold Schneider. Translated by James Meyer, O.F.M. Prefatory Note by Most Rev. Richard J. Cushing, Archbishop of Boston. Franciscan Herald Press. 113p. \$1.75.

The great importance of the saints to men is that they bring us back abruptly and dramatically to Christ. By purifying their lives in keeping with the word of Christ, they make us recognize the beauty and power of Christ. "If it were possible for us to follow the saints in their career," writes Reinhold Schneider, "we should be awestruck to see how they vanish before us into the figure of Christ; they become one in the Lord." Saints are more important for their lives than for their doctrinal statements or spiritual insights. The image of Christ glowing in one man's life draws others to the eternal light: imitation arouses further imitation. The ultimate action of the saint is so to live that his life becomes a message from Christ. To grow in knowledge and love of the saints is to grow in the wisdom and imitation of Christ. To this end studies of the saints are always welcome.

Daniel-Rops' swiftly moving narrative of St. Paul is very readable and beautifully written. The veil of time is pushed aside. The life and times of St. Paul in the golden age of the Roman empire seem present to us. Clarity and balance and narrative vigor should make this study very valuable to a wide circle of readers.

The physical picture of St. Paul, pieced together from early, not too reliable, traditions, is not prepossessing: a man of small stature, stocky, bandy-legged, with a large nose, sparse red hair, a well-formed chin and grey eyes under thick, joined eyebrows.

But beneath this unpretentious exterior was an unique spirit, a heart throbbing to bring Christ to the ends of the earth. St. John Chrysostom referred to him as "that trumpet of the Spirit." Many will probably agree with the estimate of Daniel-Rops:

If St. Paul is a great writer, it is because he is not a writer first of all, but a man. We know that each of his texts was bound up in its development with events and people; they are not the products of a mind securely sheltered in the refuge of a library, but the works of a conqueror, of a fighter, whose whole life was risk. His purpose, thus, was not to expound a doctrine, but to inform, reform and affirm. All he thinks and writes, he thinks and writes in full flight, swept on by the violence of the struggle itself. And this spontaneous attitude of his is the same which is required of all who practise Christianity, for the gospel is not a system of thought but a

story, a dream, a drama; and what matters most is not to demonstrate it but to live it.

An interesting comparison to the writings of St. Paul is offered by the second volume of St. Augustine's letters. Augustine employed various styles in his writings, suiting his manner very admirably to the matter in hand. His most revealing and most popular style was reserved for his sermons and letters. These fifty letters cover the exciting period of the sack of Rome by the Vandals under Alaric, the great debate with the Donatists. One of these letters might be called "how to convert a pagan by answering his six questions." Gerald Ellard, S. J., says that this volume offers us "a cross section of St. Augustine's world as well as a cross section of his great heart and giant intellect."

The saint who has had perhaps the greatest personal influence on Catholics and non-Catholics is St. Francis of Assisi. Archbishop Cushing salutes him as "our favorite saint," and says that his poverty has enriched millions, his simplicity illumined millions. The timelessness of Francis' appeal is brought out by this brief study of Reinhold Schneider. The author—ranked with Gertrud von Le Fort as one of the spiritual leaders of Germany—has written prolifically in every literary genre. His compressed, poetic style makes translation difficult, and as a result he is sometimes rather slow reading in English. Yet much of this essay is very quotable; its insights very compressed, almost epigrammatic.

Our time needs the affirmation of Christ in the lives of dedicated followers. As Mr. Schneider says:

In the face of unbelief, apostasy, coldness and perversion, nothing but an extreme demonstration of faith is effective. Where charity is disavowed, there is no help but that it be embodied in some person. Where truth is no longer seen, somebody must stake his life with reliance on the truth. Where the Lord has been forgotten, somebody must start living a life of which Christ proves the lord and master.

A brilliant example of this is the life of Francis. He was closer perhaps than anyone since the apostles to the clear flame of Christ. At the core of his life was the desire to say and to do nothing except what Christ accomplished in him. He gave to the world the glow of a life burning itself out in more than earthly holiness. The triumph of his life, and its importance for us, is that this chosen man became a pure and simple message, uttering Christ to the world.

THOMAS J. M. BURKE, S.J.



The MAKING of a MORON

by Niall Brennan

What happens to the minds of normal people who spend their lives doing work which (as was discovered during the war) can be done equally well by morons? To find the answer the author took a series of industrial jobs in which no thought was required and after five years of it comes up with this report. His account of the work he was asked to do, of the conditions, and of the other employees, is often wildly amusing, but the implications of his findings are very serious indeed.

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SHEPHERD'S TARTAN

by

Sister Mary Jean Dorcy, O.P.

This is something new: the "inside story" of convent life by an author who is inside one and who has not the least intention of leaping over the wall. In fact she is full of amused sympathy for people outside—especially women, poor things, who, having no veils, are obliged to wear such curious things on their heads. Her goodhumored, blow-by-blow account of what it's really like being a nun does for her fellow religious rather what Lucile Hasley's Reproachfully Yours did for converts.

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JESUIT HOME MISSION. My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

"PRIESTLESS COUNTY FOR YEARS—NEEDS CHURCH NOW" 68 Catholics can't do it alone. Please help. Rev. Cletus Gillson, St. Andrews Mission, London, Kentucky.

THE STORY OF THE ROMANCE

By William E. Rively, S.J. Rinehart.
241p. \$3.50

The saga of the *Romance* is much more than just another sea story. A trip of almost 6,000 miles in a forty-five-foot brigantine is in itself a daring deed. Since the vessel was handled by amateurs for a great part of the voyage, in the face of countless minor mishaps, the story becomes an act of faith in a good God and a stout ship.

Having experienced the driving winds of a tropical typhoon for three days and nights, Fr. Rively decided that a native canoe with its tenuous outriggers was not sufficient for the travels of a missionary in the Carolines. He describes the series of fortunate accidents that made possible the purchase of the sailing vessel, paying tribute to the generosity of those who helped in providing the *Romance* and rigging it for its long voyage. One cannot but feel that his own burning zeal and enthusiasm were the hidden causes of many of those fortuitous accidents.

The three-months voyage from San Francisco to Truk is related in a swift-moving, conversational style. There is humor here, adventure and the high romance of running before the wind. The author never fails to give intimate pictures of native customs, of the strange foods and exotic drinks of the islanders they meet on the way. He gives a splendid account of the missionary activities of the American priests who have dedicated their lives to God's work in the Caroline and Marshall Islands.

Through it all, however, the personality of the priest-sailor emerges in a wonderfully human way. He has left in the pages of the book the very tang of the sea and the deep love of the missionary for his labors and his people. It is a thrilling and fascinating tale for every member of the family.

AIDAN C. McMULLEN

CALL ME LUCKY

By Bing Crosby (as told to Pete Martin). Simon & Schuster. 344p. \$3.50

Much amplified from the series which was run recently in the *Saturday Evening Post*, this amiable and rambling collection of autobiographical reminiscences makes pleasant, if not very informative, reading. It consists mostly of appreciative comment on the host of varied friends whom the gregarious Bing has collected during his forty-nine years. The "autobiography" is more a collection of amus-

ing anecdotes, affectionately rehearsed, than a "life of the author."

The personal history of Harry "Bing" Crosby comes through mostly by indirection; but there is nothing indirect or vague, nor anything mawkish or mushy, about his expression of his devotion to his wife, the late and much-lamented Dixie Lee, loyal and self-effacing wife of a popular idol and mother of four well-brought-up sons. The tenderest and best pages of this book are those devoted to Mrs. Bing Crosby.

A paperbound edition of this book will be available at \$1. Both editions contain 32 pages of photos of Bing, from age 4 to age 49; and there are 10 pages of carefully listed index, to make reference to the many tales about Bob Hope, Joey Venuti, Bix Biederbecke, W. C. Fields, et alia easy for the reader.

The book has the offhand quality of Der Bingle's everyday talk, and Pete Martin has had perception enough not to try to "literarize" the prose for publication.

R. F. GRADY

THE SCRIBNER TREASURY

Edited by J. G. E. Hopkins. Scribner. 689p. \$5

Most of the authors of the "Twenty-two Classic Tales" in this book have been permitted to shrink to the dimensions of a fat paragraph in a reference work. It is safe to say that H. C. Bunner, Robert Herrick and John Fox Jr. are virtually unread today. Richard Harding Davis, if read, is widely sneered at; and Edith Wharton is only just emerging from sudden and undeserved eclipse. Mr. Hopkins, whose only thesis is entertainment, has certainly succeeded in rehabilitating these and other authors simply through this book's "intention to recall to its readers the very real excellence of fiction written under influences of an earlier time."

These tales—some of them long enough to be considered short novels, others clearly short stories—were all of them (the time range is from 1881, for George W. Cable, to 1932, for Barrie) fabulously successful in their original appearances in book form. They owed their success, the editor indicates, to a firm story line, to "ethical pattern" and, in most instances, to an assumed rapport between the storyteller and the reader. American authors in this collection number fourteen, to four non-Americans; thus the majority are either engaged in creating American legend—there are three Lincoln legends—or in treating a fast retreating American

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past in a manner that will make it legendary.

In so varied a grouping one can only speak of old favorites discovered and of new discoveries. Among the former one would list Galsworthy's "The Apple Tree," for the ringing beauty of its telling; the two Ring Lardner stories, and Stockton's "The Lady, or the Tiger?" Bunner's "The Story of a New York House" is a period piece and absurd at times, but it chronicles seventy years of changing New York ways of living in as many pages and with an authority that excuses the mechanical contriving. Perhaps the most appealing and poignant story of all is Joel Chandler Harris' "Free Joe and the Rest of the World." And nothing, it seems to this reader, can make plausible the preposterous nonsense of Fox's "A Knight of the Cumberland"—for which the editor asks "an unbiased reading of the story." From an unbiased reading of the entire book this reader (now won over to Richard Harding Davis and rewon for Sir James Barrie) can testify that *The Scribner Treasury*, with its judicious and provocative editing, is a rare reading treat.

RILEY HUGHES

From the Editor's shelf

SIAMESE HAREM LIFE, by Anna H. Leonowens (Dutton, \$3.75), was first published in 1873, the third and last book on life in a Siamese harem by the remarkable Victorian author who spent five years as teacher to the royal children at Bangkok. Mrs. Leonowens found in the harem city much that was vicious and barbaric, but she also found many people who observed the precepts of their religion and whose lives were devoted to charity and good works. To John J. O'Connor, and those who enjoyed *Anna and the King of Siam*, it is a welcome return to the feudal kingdom of Mongkut—Mrs. Leonowens' formidable and irascible employer and adversary.

CARL LINNAEUS, by Knut Hagberg, translated from the Swedish by Alan Blair (Dutton, \$4.50). In this authoritative biography of the father of biological classification, the author holds Linnaeus up as a national Swedish hero. Reviewer *Charles Wilber* says that though it is not an easy book to read, for those interested in biography it will be rewarding, and for the professional biologist it is required reading.

A STRANGER HERE, by Robert Henriques (Viking, \$3.75). Set against the mellow scenery of present-day rural England, this is the story of

Will Bowar, a simple farmer who by dint of hard work and ambition has become the wealthiest man in the county. At the time of life when he should be sitting back to enjoy his success, a young nurse enters his life to disrupt it and set in motion a relentless and tragic chain of circumstances. In *John M. Connole's* opinion, the characters are wonderfully drawn, the plot never becomes trite or overdone, and even the most intimate situations are treated inoffensively and with characteristic British restraint. He says: "This is not a book for the impatient reader who likes his novels fast and suspenseful; but those who delight in fastidious prose, careful craftsmanship and a rich, authentic rural atmosphere will surely find it to their taste."

THE ANGRY ANGEL, by Lajos Zilahy, translated from the Hungarian by Thomas L. Harsner (Prentice-Hall, \$3.95), continues Mr. Zilahy's scenario of the rape of Hungary and of the life of the Dukay family. *Alice M. McLarney* submits that the author tells an absorbing story. His flexible narrative, in excellent translation, is often breath-taking. When he can forego propaganda, his characters are unforgettably real. But his ideological antipathies continue to be the Church, the aristocracy, the Germans. Sex is discussed with appalling indecency. Undoubtedly with an eye toward American sales, there is a noticeable friendliness to this country. Miss McLarney asks: "Has the former editor-in-chief of the pro-Communist *Szabad-ság* swerved to the right?"

REV. AIDAN C. McMULLEN, S.J., is in the History Department at St. Peter's College, Jersey City.

REV. RICHARD F. GRADY, S.J., is dean of the Extension School at the University of Scranton. RILEY HUGHES is editor of the *Journal of Arts and Letters*.

THE WORD

"But he, to prove himself blameless, asked, and who is my neighbor?" (Luke 10:29; Gospel for the 12th Sunday after Pentecost).

The surpassing rhetoric of Christ our Lord sometimes shows to best advantage in those excellent short stories called the parables. The well-known

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tale of the Good Samaritan, for example, combines two of the most desirable qualities to be found in human expression, qualities that are but rarely encountered in combination: instantaneous clarity and extreme subtlety.

The meaning of the parable is clear: an inquirer asks for a lesson in Christian charity, and receives it. The subtlety of the story naturally demands some little study.

To begin with, Christ our Lord never does directly answer the precise question that was asked. The Jewish lawyer apparently experienced no theoretical difficulty with the precept of the love of God, but if he was to wrestle with the obviously difficult command to love his neighbor, he would surely have to identify in advance that neighbor whom he was supposed to love. So the lawyer asks: "Who is my neighbor?" If we compare this question with the question which Christ correspondingly asks at the end of the story-lesson, we realize with some little surprise that they do not correspond. The lawyer wants to be shown the neighbor who is to be loved. Our Lord points out the neighbor who does love.

This true neighbor, this authentic man of fraternal charity, is a Samaritan. That title alone is a monument to the astonishing power of Christ's spoken word, for this one story has completely reversed all the implications of the name *Samaritan*. To-day the word *Samaritan*, invariably linked with the adjective *good*, is a word of kindness and beneficence and love; often enough it is the name of that most humane institution, a hospital. But *Samaritan*, when our Lord said it, was for His hearers a title of loathing, abomination and downright hatred. Early in his Gospel the gentle St. John remarks in the most matter-of-fact way that the Jews and Samaritans had no use for one another. So our Saviour's choice of a hero for His story was far more significant and pointed for His audience that day than it is for us. Christ's ideal neighbor, who loved so well, was precisely the one whom the Jewish lawyer, and every other Jew, would have first excluded from the definition of that neighbor who was to be loved. Our Saviour's parable is biting: not only is the Jew to love the despised Samaritan; he is to love as well as the despised Samaritan loved. If Christ were telling the story today, we would surely know it as the parable of the Good Negro or even, perhaps—so wry are the ironies of history and so witless the vagaries of snobbery—as the parable of the Good Jew.

Of course our Saviour did fairly imply the exact answer to the lawyer's

question, and He did it in the first two words of the story: *a man*. The Christian's neighbor is not hard to find or identify; he is that fellow whom the Middle Ages named, simply, *Everyman*. The parable makes it pretty clear, also, that the requirements of fraternal charity are not inconceivable, for, on our Saviour's word, we are to expend three costly commodities on Everyman in his hour of need: time, care and money.

It is certain that the Jewish lawyer received, in the splendid answer to his question, much more than he bargained for. So did we.

VINCENT P. MCCORRY, S.J.

FILMS

FROM HERE TO ETERNITY. Judging from the various advance comments I've seen, this review is going to be a minority report. The movie adaptation of James Jones' sulphurous novel about life in the pre-Pearl Harbor Army seems to inspire blasé observers to exhume such phrases as "superlative adult drama" and "milestone in screen history." My adverse reaction to it is perhaps partly conditioned by a lack of sympathy for the naturalistic, "slice of life in the raw" novel-writing technique. But, granting for the moment the validity of the original materials, I found the movie so riddled with script inconsistencies and weird casting that it was impossible to take it seriously.

The script inconsistencies are the probably inevitable result of adapting a highly censorable novel for the screen. Not only did scenarist Daniel Taradash have the obvious but not too difficult task of laundering the language. He had also somehow to satisfy the Johnson Office, which prohibits the showing of the inside of a house of prostitution, whereas such an institution figured prominently in the book. In addition he had to tone down the novel's all-out attack on the Army system sufficiently to enlist the Army's cooperation in making the film (much of which was shot in Schofield Barracks, its actual locale).

These problems the scenarist approached on a piecemeal basis. He inserted a little speech into the script attributing an entirely innocent purpose to the "New Congress Club." And toward the picture's close he attempts to establish that it is not the Army that is the villain of the piece but rather an individual Army captain who is conveniently court-martialed for his sins.

These disclaimers, however, are an obvious afterthought which will not fool anyone who is paying attention to the rest of the script. They simply serve to give the picture an entirely inappropriate air of having its tongue in its cheek.

The choice of cast is equally bizarre. Deborah Kerr is the promiscuous but pitiable wife of the above-mentioned villainous captain, and while she is an undeniably gifted actress, her attempts to talk with an American accent are nothing short of disastrous. Other casting oddities include: Montgomery Clift, who would have trouble staying in the ring with a Boy Scout, as the Army's former middle-weight champion; Frank Sinatra, who has two strikes against him in essaying a serious, non-singing role but gives it a good try; and Donna Reed, who cannot help being lady-like even when she is pretending to be a tough "dance hall hostess." And to complete the circle, Burt Lancaster, who seems superficially to fit the part of the "perfect soldier" first sergeant, generates an impression of normalcy and self-respect which makes his toleration of an inhumane system and his affair with the captain's wife seem completely inexplicable.

Altogether, while I am more than normally receptive to pictures that eschew false glamor and artificially imposed happy endings, this one seemed merely sordid rather than a serious or responsible presentation of a real problem. (Columbia)

INFERNO is the only 3D movie on the roster of 20th Century-Fox which has otherwise wholly committed itself to the proposition that CinemaScope (a single projector throwing filmed images on a curved screen almost three times the normal width) is the screen process of the future. The picture was photographed in Technicolor in the California desert and makes extremely good use of its rugged terrain to achieve the illusion of depth and wide open spaces.

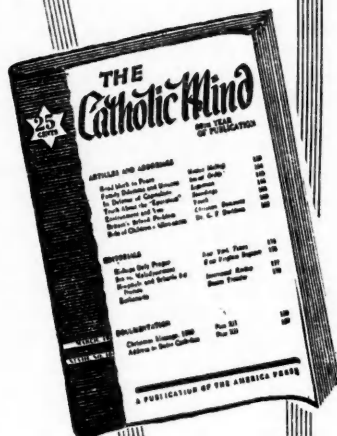
For story it is concerned with the unpleasant business of a wife (Rhonda Fleming) and her lover (William Lundigan) conspiring to leave the rich and unwanted husband (Robert Ryan) to die of thirst and a broken leg in a remote desert canyon. The agonizing stratagems by which the husband survives and makes his way back to civilization are expertly cross-cut with the guilty pair's callous efforts to misdirect the search.

While the situations sometimes seem contrived, the picture is absorbing. Its exposition of a man's regeneration through suffering gives it a lot more dignity than the materials suggest.

MOIRA WALSH

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ACLU protest

EDITOR: "Academic Freedom and Academic Responsibility," a policy statement of the American Civil Liberties Union, has been attacked in AMERICA in an editorial of July 26, 1952 and an article by the Editor-in-Chief, May 16, 1953. In reply, we wish first briefly to indicate a basic difference in philosophic approach which in our opinion largely controls the issue, and then to answer in some detail your chief criticisms of ACLU policy.

FREE COMPETITION IN IDEAS

You reject as a "threadbare thesis" the Oliver Wendell Holmes belief that the health of democracy results from free competition in the market place of ideas. Your view is that students should be given what you call the "substantial truth" about democracy. On the one hand, then, there is the Catholic belief in absolutes, authority, divinely instituted "natural law," and a derivative idea of education as a process tending toward the understanding of immutable truth. On the other hand, there are the liberal principles of experimental choice, the ultimate responsibility of the individual to his own conscience, and the accumulation of social wisdom. Necessarily, the opposition between two great systems of thought will result in differing concepts of academic freedom. (See the series of articles under the general title of "Catholicism in America," which began in the May 1, 1953 issue of *Commonweal*.)

Specifically, you object to our statement that "academic freedom and responsibility . . . imply no limitations other than those imposed by generally accepted standards of art, scholarship and science"; you object because we omit "civic standards" (July, 1952) or "moral standards" (May, 1953). A semantic difficulty may have led you to misunderstand us: we believe that the highest conceivable *civic* standard for education in a democracy is the professional standard of honest observation, search and report. As to *moral*ity, we specifically call for judgment by the teacher's colleagues on any charge of immoral conduct.

You say that in defending the right of teachers "to be free from any special limitations of investigation, expression and discussion . . ." we offer doctrine "made to order for Communist teachers and students," (July, 1952). Our answer is that the ACLU protests generally *all limitations* of freedom of

speech incompatible with the spirit of the First Amendment, and *special limitations* which restrict the civil liberties of particular individuals because of their employment status, especially when the persons involved are charged with keeping free the human mind.

Our practice applies our principle. Recently we have protested categorical exclusion of Catholics from public-school posts, defended the right of a Catholic priest to utter anger-provoking speeches, and attacked a public-school board which forced out of his job a teacher who elected to send his child to a Catholic parochial school.

THE RIGHT TO TEACH

The article grants the Communist teacher freedom of speech, but not the right to employment in a university. You deny him this right, because you believe that his character as a Communist makes him, categorically and absolutely, incapable of anything but doctrinaire teaching. Have you not oversimplified the issue? Is it not a question of what the teacher says, how he says it and within what circumstances—all under the general criterion of relevance to the educational process, and in relation to the immediate question of the fitness of a particular person to hold a specific job? For example, a scholarly exposition of any controversial problem (including an honest statement of personal bias) is proper teaching. Contrariwise, a doctrinaire presentation of even the most noncontroversial matter demonstrates a teacher's lack of integrity. As a matter of fact, when you say "If Communist teachers interfere in any substantial way with the achievement of a university's purpose, it is wholly justified in dismissing them," you are accepting and stating the ACLU position, which is based on exactly that kind of judgment of relevancy and effect.

You also say: ". . . the ACLU is so empty of any convictions about the proper functions of a university that it cannot articulate any reason why Communists should be considered unfit to teach. This is the best face one can put on the ACLU statement." We beg leave to contradict you unequivocally. "Academic Freedom and Academic Responsibility" states: "It is [the teacher's] duty, on the other hand, not to advocate any opinions or convictions derived from a source other than his own free and unbiased pursuit of truth and understanding. Commitments of any kind which interfere with such

pursuit are incompatible with the objectives of academic freedom." This is our test of any and all kinds of teachers allegedly subject to authoritarian rule.

In short, the ACLU holds: 1) a teacher has the same freedom as all of us; 2) a teacher bears the responsibility of integrity; 3) a teacher whose integrity is challenged is entitled to a particular judgment under the rules of academic due process.

We regret the length of this reply, but an answer to charges which are based upon partial quotation inevitably calls for a larger context. We have also been obliged to counter by an explicit rationale such phrases as "new orthodoxy," "pseudo-defense," "weasel words," "verbiage of freedom" and "naked intellectual bankruptcy of liberals"—language which we are shocked to read in a periodical of the stature of AMERICA.

ARTHUR C. COLE
Chairman of the Academic
Freedom Committee
American Civil Liberties
Union

PATRICK MURPHY MALIN
Executive Director
American Civil Liberties
Union

JAMES KERNEY JR.
Member, Bd. of Directors
American Civil Liberties
Union

New York, N. Y.

(The questions raised in this letter will be dealt with by this Review in the near future in the form of an article exploring the grounds on which the American Civil Liberties Union takes exception to our criticism of its position on academic freedom. Ed.)

A question of priority

EDITOR: Apropos of the statement in Aug. 1 "Underscorings" that St. Mary's College, Notre Dame, Indiana "was the first U. S. school to offer graduate work in theology to women," may I draw your attention to the following excerpt from an article I wrote for the *Catholic School Journal* (September, 1950)?

. . . for the record be it mentioned that St. Bonaventure College [now a university] was the first institution to offer courses in sacred theology for sisters, and that, over 12 years ago. The first sisters to be graduated from the School of Sacred Theology received their master degrees in 1943 . . . the year St. Mary's School of Sacred Theology was founded.

These theology courses were open to religious brothers and lay people as well as sisters.

(REV.) IRENAEUS HERSCHER, O.F.M.
St. Bonaventure, N. Y.